



## Exploring the Values of Local Wisdom of Pencak Silat in Padepokan Budi-Daya as a Social Studies Learning Resource

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**Abstract.** Local wisdom is a cultural heritage of the local area that has existed for a long time and has proven its ability to survive today. In learning, local wisdom can be used as a value-based learning resource. Social studies subjects have the aim of making students good citizens in accordance with the characteristics of values-based education. This study aims to (1) find out how the Budi-Daya hermitage values practice the values of local wisdom, (2) identify the local wisdom values of *pencak silat* in the Budi-Daya hermitage that can be developed as a social science learning resource, and (3) analyze how to use the values the value of the local wisdom of *pencak silat* in the Budi-Daya hermitage as a social science learning resource. This research uses descriptive narrative method. The results showed that (1) in practicing the values of local wisdom, the Budi-Baya hermitage practiced it directly in the community by showing good identity and polite language speech and always holding events related to the values of local wisdom values. (2) ) the values of local wisdom that can be developed in social studies learning are religious values, mutual cooperation values, and aesthetic values, (3) local wisdom values of *pencak silat* can be used as a source of social studies learning because they contain elements as learning resources, namely messages, people, materials, tools, procedures, environment, and management.

**Keywords:** Learning resources, Local wisdom, Social studies learning

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### A. INTRODUCTION

Education is a multidimensional process, not only related to the delivery of knowledge and skills, but also to explain, instill and exemplify attitudes, speech, actions and lifestyle. According to the SISDIKNAS Law No. 20 of 2003 Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills they need Public. Education is a conscious effort made by someone to become a better person and develop their potential so that they can benefit themselves and others, so that education is expected to shape students to become good citizens (to be a good citizenship) who are aware of rights and

obligations, responsibilities and active participation in the life of the nation and state.

Social studies education is an integrated or integrated subject of social science and humanity so that it can develop the ability to become a better citizen (Supardi, 2011:182). Social Studies (Social Sciences) education is an education that has a very important role in character building efforts and the application of values for the creation of good Indonesian people because in social studies learning will include aspects of character development, social skills and cooperation that must be implemented in the learning process at school (Shidiq, 2020:10). The proven ability of local wisdom values is the cultural heritage of the local area that has been preserved from generation to generation with the aim of maintaining the

pattern of community life that is always sustainable with nature. This is an effort to select and counteract the influence of external cultures such as modernization, globalization, and so on. In line with this, the teacher can explore the values of local wisdom of a culture that develops in society as a national asset that can be utilized in the field of education, especially in the learning process in the classroom as a learning resource that has been designed into the Learning Implementation Plan, so that it can be used in learning activities teaching in class.

Learning resources are all sources such as messages, people, materials, tools, techniques, and backgrounds that students use as a source for learning activities and can improve the quality of their learning. Learning resources can also be classified, namely human-based, printed, visual, and based learning resources (Supriadi, 2015:129). Learning resources are something that can be used to support and facilitate the learning process which has components that need to be developed including messages, people, materials, tools, procedures, environment, and management (Dale in Sitepu, 2014:18).

Learning is appropriate in accordance with the situations and conditions that occur in classrooms or areas that are lacking in facilities with good learning resources. Learning resources include whatever is available to help a person learn including people, budgets, and facilities (Seels & Richey, 1994:11-12). One of the subjects that supports the implementation of local wisdom values as a learning resource is the Social Studies subject. Social studies subjects are subjects in Junior High Schools (SMP) that aim to educate students to be good citizens (good citizenship), where they can understand themselves and act like citizens (Sapriya, 2008:19). Through value education, students can train various character skills according to the goals of national education in the Law of the Republic of Indonesia Number 20 of 2003 that the goal of national education is the development of student potential to become human beings who believe and fear God Almighty, have noble character, are healthy,

knowledgeable, competent, creative, independent, and become democratic and responsible citizens.

In this study, the main focus is the social studies learning resource by exploring the local wisdom values of *pencak silat* in Budi-Daya hermitage, Sindangkerta District, West Bandung Regency. The main reason for this is because they feel that there are still not many who have researched the value of the local wisdom values of *pencak silat* which can be used as a source of social studies learning, and want to describe how the values of local wisdom of *pencak silat* in the Budi-Daya hermitage can be developed as a social science learning resource and feel that need to contribute in developing and innovating, especially in the field of education.

Padepokan Budi-Daya is administratively located in Pasirpogor Village, Sindangkerta District, West Bandung Regency. This padepokan was founded by the late. Mr. Edi Wijaya since 1950, after the death of Mr. Edi Wijaya, this padepokan has been on hiatus because no one has continued, but over time this padepokan has been developed again by Mr. Jaka since 2003 until now. Mr. Jaka is the head of the Budi-Daya *pencak silat* hermitage. Until now, the members of the Budi-Daya *pencak silat* hermitage are very diverse, ranging from children, adolescents, to adults and even *pencak silat* alumni are still actively visiting Padepokan. The Budi-Daya Pencak Silat Padepokan is a *pencak silat* community capable of preserving cultural heritage, not only promoting martial arts, but *pencak silat* in this hermitage can also be used as a source of social studies learning.

Based on the pre-research stage in the field, by identifying through the collection of interview data with the head of the hermitage, the elders of the hermitage and the hermitage trainer and conducting a documentation study through two videos on youtube media regarding an overview of the value of local wisdom contained in *pencak silat* in the *pencak silat* hermitage Cultivation. The training at the *Pencak Silat* Village takes place every 2 days in 1 week, namely Friday at 13.00 and Sunday at 09.00,

what is unique in this Budi-Daya school is that all are considered coaches when they can pass on their knowledge to fellow members.

In *pencak silat*, there are local wisdom values that can be used as a source of social studies learning contained in identity which can be used as a source of social studies learning in line with Gristyutawati's opinion (2012:130-131), namely, Indonesian culture as its origin and style, The philosophy of character is noble as a soul and a source of motivation for its use, fostering mental, spiritual, self-defense, arts and sports as integral aspects of its substance. The values of local wisdom are tools for exploration in social science learning (Rahayu, 2020:33). Based on the source data from the field results at the pre-research stage, there are three values in the category of local wisdom values of *pencak silat* that can be used as a source of social studies learning, including religious values, mutual cooperation values, and aesthetic values. From the values of *pencak silat*, it can be used as a reference for teachers to create or enrich social studies learning resources that are used in the implementation of learning activities in the classroom. the value of local cultural wisdom in Indonesia, and one of the local wisdoms of Indonesia that still exists today, one of which is *pencak silat*.

*Pencak Silat* is a self-defense system that was passed down by our ancestors as the culture of the Indonesian nation. *Pencak silat* is a form of martial arts identity in the archipelago, Indonesian culture contains education that develops in society. This plurality material is contained in KD, namely identifying the influence of social interaction in different spaces on social and cultural life and the development of national life. It is hoped that the application of the local wisdom values of *pencak silat* which is used as a source of social studies learning is expected so that students can adopt, learn, and transmit the values of local wisdom into everyday life. For this reason, in the social studies subject, achievement in learning activities is not only through the dimensions of knowledge but at least there are four complementary dimensions, namely the

dimensions of knowledge, skills, values and attitudes, and actions). The four complementary dimensions are very influential in the process of organizing the material that the teacher will make in the form of determining appropriate learning resources for students according to conditions at school.

Based on the above discussion, the researcher feels interested in studying the cultivation of *pencak silat* hermitage, which still maintains cultural heritage which in the end is also expected to be able to become part of social studies learning materials or resources.

## B. METHOD

This study uses a qualitative approach that aims to understand phenomena related to research subjects and is usually holistic in the form of behavior, perceptions, and descriptions in the form of words and language (Moleong, 2013, p. 6). The data collection technique is done by triangulation (combined), the data analysis is inductive and the results emphasize meaning rather than generalization. The method used in this research is descriptive narrative method. Narrative research in qualitative research methods aims to present a person's life in a narrative and chronological manner (Creswell, 2016). The task of the researcher in this study is to retell the findings by telling, narrating, narrating systematically according to his views based on the data he has collected in the field. The results of the data that the researcher has obtained in the form of stories and experiences can be transformed into descriptions and explanations according to the researcher's language style.

The place used as a research location is in the Budi-Daya *Pencak Silat* Padepokan, which is located in the village of Pasirpogor, Sindangkerta District, West Bandung Regency. The research subjects in this study were the head, coaches, elders, members of the hermitage and social studies teacher class VIII MTS Nurul Iman. Data collection techniques used were interviews, observation of documentation studies, field notes and literature studies. The data analysis used was the Miles and Huberman version (in Sugiyono, 2014:337-345),

namely data reduction, data presentation as well as conclusions and verification. For data validity, triangulation was used. The triangulation according to Moleong (1999:330) is a data validity checking technique that utilizes something strong that data for the purposes of checking or comparing the date.

## C. RESULTS AND DISCUSSION

### 1. The Values of Local Wisdom of *Pencak Silat* at the Budi-Daya Village

This *Pencak Silat Padepokan* is a place to accommodate people, from all walks of life and without age restrictions who love and have the desire to continue to preserve local wisdom in their area so that it can survive without being eroded by the times, Mr. Jaka also said that one of the local wisdoms still surviving until now is *pencak silat*, he said that the meaning of the word Cultivation, namely, Budi means the mental tool to distinguish something good and bad (Morals) while Daya is a means to achieve something, so it can be concluded that Cultivation This is a good morality to achieve something good, and to achieve something good, of course, there is the value of the local wisdom of *pencak silat* that has been practiced in this Cultivation hermitage which is believed to lead to a better direction.

The values of local wisdom taught in this Budi-Daya village of *pencak silat* are religious values, mutual cooperation, and aesthetic values. The way the hermitage values the values of local wisdom is to apply them directly in the community, which is marked by showing good identity, speaking polite and polite language, showing an attitude of solidarity, upholding social values both to fellow hermitage members, family and the environment. society, and this is something that should become a better characteristic, especially for members of the Budi-Daya hermitage itself.

Padepokan Budi-Daya in practicing religious values, which is marked by members of the Budi-Daya hermitage who always pray before starting activities, holding religious activities during the month of Ramadan, such as tarawih together, saur

and breaking the fast together and always holding takjil-making activities during the month of Ramadan. To be distributed to the surrounding community, apart from the month of Ramadan, the Budi-Daya hermitage also always holds religious activities such as commemorating the 1st of Muharram. In the 1st Muharram activity, this padepokan always holds events with one theme, one example of the theme is "Muka Tutungkusan Karuhun" which on Muharram is a historic day for Islam, because this date coincides with the Islamic New Year.

In practicing the value of mutual cooperation in practicing the value of mutual cooperation, this Budi-Daya hermitage often holds an activity and even has a special schedule to hold activities that are mutual in nature. marked by the existence of togetherness hand in hand to maintain the martial art of pencak silat in order to preserve one of Indonesia's cultures so that it is not eroded by the times, besides that the value of mutual cooperation in this village is also marked by high cooperation when holding an event such as the performance held by this hermitage. For the sake of the smooth running of the show, besides that this cultivation school always holds community service, to physically train members, in addition to physically training members, in these activities it also trains members to continue to work together and cooperate, because everything when together will be felt lighter, besides that, working together will foster a voluntary and sincere attitude in carrying out something and will collectively solve a challenge more easily

In addition to religious values and the value of mutual cooperation, Padepokan Budi-Daya also places great importance on the value of local wisdom, especially aesthetic value, aesthetic value is a value based on beauty which has the benefit of increasing human love and appreciation for nature, art and culture around us. For example, loving and enhancing the values of local wisdom that have been preserved in the Kuta environment, especially in Padepokan Budi-Daya, this is not only focused on martial arts skills but rather on preserving the martial arts of Pencak silat.

## 2. The Local Wisdom Values of Pencak Silat in the Budi-Daya Heritage a Social Resource

One of the goals of social studies learning is to equip students with a positive mental attitude and awareness, so that they become an integral part and must take advantage of the potential that exists in the environment around students as a source of social studies learning, because the learning resources used for social studies learning are very open and blends with the surrounding environment, so from integrating the values of local wisdom into the material is so that learning is more meaningful and to preserve or pass on these values to the next generation, local wisdom is an important part that has been integrated with the community and cannot even be separated from life Public. Cultural preservation is a shared responsibility, and what we must protect so that it is not eroded by the times, the values contained in local wisdom can strengthen social integrity, so that harmony and togetherness in local life can be used in social studies learning, both cognitive learning, namely science and affective relating to character values. The values in local wisdom that can be developed as a source of social studies learning can be integrated into the learning itself.

The values of local wisdom that are around us can be developed in social studies learning, especially the values of local wisdom in the Budi-Daya hermitage, the values that can be developed in social studies learning are religious values, aesthetic values and mutual cooperation values, these three values are closely related and can be developed in social studies learning. According to Mrs. Widi, Puji Astuti explained that the value of local wisdom contained in *pencak silat* can be input into social studies learning by looking for material and making lesson plans that are in accordance with local wisdom, so that the value of local wisdom can be included in social studies learning, besides that in determining the material or KD must also be relevant to the local wisdom to be taught, and must be in accordance with the steps which must determine the material, KD,

learning objectives, learning indicators properly so that learning will match what is planned in a lesson plan, besides that according to the mother widi puji astute how to implement the local wisdom values of *pencak silat* in social studies learning, namely by inviting students to observe, or giving assignments in more detail and depth and then students are asked to present in front of the class, so that students can share information about things that are has been obtained by the students themselves.

The values of local wisdom found in the local wisdom of *pencak silat* in Budi-Daya hermitage, namely religious values, mutual cooperation values and aesthetic values can be developed into social studies learning with some of the basic competencies in social studies learning both in grade 7 (seven) with KD 3.1 and 4.1, 3.2 and 4.2 and 3.4 and 4.4, as well as grade 8 (eight) with KD 3.2 and 4.2 and 3.3 and 4.3, it is very relevant to be used as a learning resource, depending on the creativity of the educators themselves in entering, modifying and developing the values of local wisdom. this becomes something that can be used as a source of social studies learning,

## 3. The Utilization of the Local Wisdom Values of Pencak Silat in Padepokan Budi-Daya as a Social Science Learning Resource

Utilization of the local wisdom values of *Pencak silat* as a source of social studies learning by using a project-based learning model. Mrs. Widi Puji Astuti S.Pd explained that the appropriate learning model to take advantage of the local wisdom values of Pencak silat in Padepokan Budi-Daya was to use a project-based learning model, because according to her, project-based learning provided various student experiences as a whole. For example, when the learning process in the classroom, the teacher assigns students to see local wisdom around the school directly, one example of the values of local wisdom can be used in social studies material for class VIII, namely the Plurality of Indonesian Society, which discusses the values of local cultural wisdom in Indonesia, there is a link between the material plurality of Indonesian society and the local wisdom

value of pencak silat which can be used as learning material, which in plurality material has an attitude of life in differences, mutual respect, and will have an attitude of mutual need for others as well as what is found in values local wisdom taught by the Budi-Daya hermitage, namely, firstly the religious value, which in it teaches how one should respect a difference, be it religion, culture, ethnicity and language, second, the value of nationalism which teaches how to love one's nation. by preserving the surrounding culture, which is a form of extraordinary respect for one's own country, the third is social values, which teaches about how we live as social beings who cannot live alone but need other people.

Mrs. Widi Puji Astuti S.Pd explained that in utilizing the values of local wisdom, one of them is pencak silat in the Budi-Daya village, namely, before learning begins, widi must make a good lesson plan that is interrelated between local wisdom values and social studies learning. well, in the RPP as usual it starts with preliminary activities, core activities, and closing activities. In the preliminary activities, as usual, Ibu Widi carried out the orientation, apperception and motivation stages. The second stage is the core activity, which carries out learning steps including observing, asking questions, gathering information, associating or reasoning, and communicating. At the observing stage, usually Mrs Widi will explain material about preserving the local wisdom values of pencak silat in Padepokan Budi-Daya as a modified material from the Plurality of Indonesian Society material and its relationship with local wisdom of Pencak silat in Padepokan Budi-Daya. For her learning tools, Mrs Widi uses an in-focus tool as a learning medium. The next learning step is to ask questions and collect information, at this stage students are given the opportunity to ask questions about the material being discussed and can gather information about the material being taught. The next step is the association and reasoning stage, at this stage the teacher forms four large groups, each of which consists of six to seven students to conduct group discussions. The group discussion

themes that have been determined by the teacher include: Group 1, explaining the history of pencak silat at Padepokan Budi-Daya, group 2, the reasons for applying the local wisdom values of pencak silat at Padepokan Budi-Daya, group 2, explaining the preserved local wisdom values at the Budi-Daya pencak silat hermitage, group 3 explained the benefits of local wisdom values in daily life.

In group discussion activities, the teacher will instruct students to record the results of the discussion including the contents and conclusions of the discussion results. After students finish recording the results of the discussion, the teacher asks one of the students as a representative for each group to present the results of the discussion. After the discussion activity ends, the next stage is the closing stage, where the researcher reflects on the learning activity by concluding the material that has been discussed.

Based on the characteristics of the local wisdom values of Pencak silat in Padepokan Budi-Daya, actually in the learning process the values of local wisdom are very important to be utilized. It is related that the values of local wisdom are included in values-based education (character education). According to Thomas Lickona, a good character consists of knowing, wanting, and doing good things in ways of thinking and habits in heart and action. All of these can shape the moral life that each individual wants (Lickona, 2012, p. 81).

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discusses the values of local cultural wisdom in Indonesia, there is a link between the material plurality of Indonesian society and the local wisdom value of pencak silat which can be used as learning material, which in plurality material has an attitude of life in differences, mutual respect, and will have an attitude of mutual need for others as well as what is found in values local wisdom taught by the Budi-Daya hermitage, namely, firstly the religious value, which in it teaches how one should respect a difference, be it religion, culture, ethnicity and language, second, the value of nationalism which teaches how to love one's nation. by preserving the surrounding culture, which is a form of extraordinary respect for one's own country, the third is social values, which teaches about how we live as social beings who cannot live alone but need other people.

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#### **D. CONCLUSION**

Padepokan Budi-Daya is a Padepokan that highly upholds the values of local wisdom which its members have traditionally practiced, the way to practice local wisdom values in the Budi-Daya hermitage is to go directly into the community. In addition, the local wisdom values of pencak silat at Padepokan Budi-Daya can also be developed as a social science learning resource, the values contained in local pencak silat wisdom such as mutual cooperation, aesthetic values and religious values can be developed and

modified into social studies learning by demanding teachers to be more active, and innovative in choosing learning methods and objectives so that value-based learning of local wisdom can run well. In addition, the values taught in the Budi-Daya school include the value of mutual cooperation, religious values and aesthetic values which can be developed into social studies learning materials, namely the plurality of Indonesian society, social interaction, social institutions and so on.

The suitable model for value learning is the Project Based Learning model because it is one of the recommended models for use in the 2013 curriculum. Thus, social studies learning can be developed by applying this model. Where by applying this project-based model it gives freedom to students to be more active and is also given the freedom to express all their ideas or ideas through the projects they produce. and project-based learning that provides a full range of student experiences.

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